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AT A SEMINARY, BARRICADES COME DOWN, A WALL GOES UP

Behind a high metal fence that encircles the campus but skirts the dormitory, students of Tokyo Union Theological Seminary began to register for the new semester, scheduled to begin in April. The wall was erected March 11, after riot police entered the campus upon a call from the administration and took down student-erected barricades that had rendered the university in-operable for 3½ months. As of this date, 94 students have registered; it is expected that some will ask for leave of absence status, at least temporarily.

Meanwhile, in an attempt to heal the breach that has developed in recent months between the Seminary and the United Church of Christ in Japan, its parent church, the Board of Trustees, meeting March 22, authorized Chairman Isamu Omura to appoint a mediation committee.

The gravity with which the act of calling police into a dispute within a Christian institution is viewed is seen in President Takeshi Takasaki's announcement that "It is with heartfelt pain and apologies that I report that we have had to call in the riot police..." In his "Appeal to All Those Who Love Tokyo Union Theological Seminary," Takasaki traced the development of the conflict that "had plunged its roots down very deep and reached a theological confrontation of such intensity as to threaten the existence of the seminary."

He identified the start of the trouble as the Sept. 3 Statement of the faculty, which criticized the violence of certain students and alumni pastors toward a faculty member, in the Sept. 1-2 meeting with the United Church standing executive committee over the issue of the Christian Pavilion. The "executive committee" of the student self-governing body responded with a demand that the Sept. 3 Statement be retracted, under the threat of total "non-cooperation" with the faculty from thence on. Takasaki said that, despite continuous efforts on the part of faculty members, mediators, and the general student body, the "executive committee" of the student self-governing body had continuously frustrated attempts to hold all-campus discussions, culminating in the erection of barricades on Nov. 24 that completely shut the faculty out of the seminary buildings.

Citing cases of violence to professors and students and of property destruction, particularly when the faculty attempts to hold entrance examinations in secret locations, Takasaki stated that the "executive committee" and its sympathizers were also attacking the very concept which defines the nature of TUTS as a theological seminary.

Declaring that the faculty was determined to make the campus safe and secure, to re-open classes and to become engaged in the process of educating human resources for the propagation of the Gospel in this difficult age, Takasaki closed with the words, "Standing under the judgment and forgiveness of God, we wish to start anew from this point."

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Repercussions, Reverbrations, Reactions

The TUTS struggle is not only a struggle between a group of students and the faculty, for the parent church of the seminary, the United Church, is also a partner to this struggle, one that it is also feeling within its own life.

In contrast to the situation at many other universities, where, in the student struggle, the faculty has become split, the Seminary faculty has continued to speak with "one voice" throughout the struggle until very recently when one professor has taken issue with the faculty and withdrawn, and a second visiting professor from overseas has parted ways over the calling in of the police.

The student body has evolved into three groups which, while arguing with each other, have not made inter-student warfare a prime goal. The "executive committee" of the self-governing student body has spearheaded the struggle, while an organization of 70 anti-barricade students have generally supported the faculty, at least in urging that discussions be held and class work resumed.

Within the United Church, the present officers and staff members (with the exception of the newly elected vice moderator) tend to support, or at least to emphasize the need to continue to maintain contact and engage in dialogue with the students of the "executive committee," although they express distress at the violence of the methods used. It is claimed that a majority of the 500 Seminary's alumni are critical of the Seminary for its handling of the problem, and particularly for having called in the riot police. But there is also a sizeable number of pastors, graduates of other seminaries as well as TUTS, who support Takasaki's position.

Among the sub-districts in the Tokyo area, one has issued a statement critical of the Seminary for calling in the police, one has issued a statement in support of the President's actions, and another did not reach a decision.

Some hint of the varying attitudes being taken toward the TUTS struggle, its causes and what lies ahead, may be gleaned from the following opinions:

A middle-aged Kyodan pastor

"I strongly believe what Paul tells us in I Cor. 6--that it is not good for the church to give in to the powers of this world. Our problems should be solved within the Christian community. To depend on the power of the State to solve problems within the church is a first step toward greater interference of the State in the affairs of the church. There might be cases where it would become necessary to introduce the riot police as a last resort, but I do not believe this was yet the case in the TUTS situation.

I think the issue must be solved through the dialogue, but the faculty has said this is impossible. I believe the reason it was impossible was that the faculty insisted on formal procedures and didn't give the students a real chance for deep discussion. To get at the issues, this formal approach must be discontinued; there must be a real concern for the students' welfare and for discussing differences of opinion with them.

(continued on page 7)

"WHICH WAY WILL JAPAN GO IN HUMAN RIGHTS?"

Japan's attitudes toward minorities and aliens were reviewed by a Japanese lawyer, a Korean editor and a prominent Korean church leader in Japan at a meeting held on Sunday, March 22, in Tokyo, under the sponsorship of the Committee on Social Problems of the United Church, the Korean Christian Church in Japan in cooperation with the NCC Sub-committee on Minority Groups.

"Japanese are usually unaware of discriminatory practices against aliens," Masao Ohno, a lawyer and member of the Human Rights and Freedom Society, told the 125 persons who attended the first in a series of meetings on discrimination. "I would not have known of the problem had I not been asked to take the case of a Taiwanese student who spoke critically of his government and was deported the evening of his arrest, with no opportunity for appeal."

Noting that Koreans and Taiwanese have been sacrificed in many ways by the Japanese, Ohno said "As Japanese we must not be irresponsible about the actions our own government takes."

The original occasion for the meeting was concern over provisions in the revised new Immigration Bill which was presented to the Diet last summer, revised, then set aside to await a more favorable time than the present, when many foreigners are coming to visit Expo '70, the U.S.-Japan Security Treaty is under study, and China-Japan relationships are being renewed.

The proposed Alien Immigration bill is viewed by a number of persons as a renewal of what one speaker described as "the basic posture of Japan in the past as that of looking down upon the poor countries of Asia."

Dr. In Ha Lee, chairman of the NCC Sub-committee on Minority Groups, emphasized that the committee is concerned with problems of minority groups particularly from the standpoint of Human Rights and Freedom. He emphasized the importance of having a historical understanding of Japan.

"We are reminded," said Lee, "of that great champion of freedom and equality, Yukichi Fukuzawa, in the beginning of the Meiji era. He is known for his statement: 'Ten wa hito no ue ni hito o tsukurazu, hito no shita ni hito o tsukurazu' (God has not placed any man above any other nor has he placed any man any lower than any other) but at the same time he is known for his datu-a-ron (the argument for Japan's exodus from Asia), in which he recommended that Japan look to the West for her development and modernization, not to the poor countries of Asia. The latter has had much affect on the way Japan looks at her Asian neighbors. Even today it is easy for persons from the West to get passports for Japan whereas people in Asia have a very difficult time." Dr. Lee continued, "Today the crucial question is, which way will Japan go in the future?"

Pointing his remarks particularly to the Korean nisei, San Kyuu Kim, editor of the Korean Review and long-time resident of Japan, said North and South Koreans in Japan should work for their own unification, even if it is not yet a fact in Korea itself. Kim called upon persons identified with one side or the other to "lay aside all ideologies and come together to think about the fact that we are one people."

CHILDREN'S GIFTS HELP HANSEN'S DISEASE PATIENTS

Gifts totalling 2,100,000 yen (\$5,800) contributed by school children during Christian Education Week in the fall were turned over to representatives of the Indian Leprosy Relief Association for use in medical work in India at a special service held Fri., March 23, at the Christian Center. (continued)

Yuichi Sugino and Yoriko Oe of the Kamata Lutheran Church Kindergarten made the presentation on behalf of children in church schools, Christian schools, kindergartens and nurseries. "The purpose of the campaign," said Rokuro Yamauchi, chairman, "is to help children grow as their attention is focused on the needs of others."

Dr. Matsuki Miyazaki and Dr. Toshi Saito of Japan are presently working at the Asia Leprosy Relief Association Center at Angura, India. In addition to the Center with facilities for inpatients, a mobile unit travels to various places. Through the work of this Association 20,000 patients have already been treated. This is said to be a great accomplishment.

RELIGIONISTS TO CONVERGE ON JAPAN FOR WORLD PEACE CONFERENCE

Four hundred delegates from 30 countries are expected to attend the first World Religionist Peace Conference, to be held in Japan Oct. 15-22 with meetings in Kyoto and Tokyo, according to an announcement from the Japan preparatory committee, which met March 17 at Rissho Kosei-kai. Rev. Homer Jack, director of the Secretariat for the Conference, consulted with 25 persons from Japan, including Rev. Toru Takakura, general secretary, United Church of Christ in Japan, Kiyoshi Takizawa, secretary, Kirisutokyo Rengo-kai, and Nikkei Niwano, Rissho Kosei-kai, who is chairman of the Conference executive committee.

To be invited as lecturers are Mrs. Martin Luther King, Baptist, widow of the noted American peace leader, and Dr. Muhammad Xafrulla, Kahn, a Hindu from Pakistan who is a Judge in the International Court of Justice and a former chairman of the United Nations General Assembly.

Among religious groups expected to send delegates are: Roman Catholic, Protestant, Hindu, Buddhist, Orthodox, Shinto, Judaic, Confucianist, Taoist, Haina, Zoroastra, and the new religions of Japan.

Among the forty Japanese observers to be invited are Bishop Makoto Goto, NCC chairman, Japan Episcopal Church, Bishop Hinsuke Yashiro, Japan Episcopal Church, Moderator Sueaki Utsumi, Japan Evangelical Lutheran Church.

NOTICE TO OUR DEAR SUBSCRIBERS:

The JCAN is about to embark upon some serious jiko hansei (self-reflection) about its form, function, price and personnel.

We consider our readers essential partners in our endeavor and invite you to express yourself on the JCAN and other aspects of the exchange of news, information and data between churches and countries, particularly where translation is involved.

JCAN Editorial Committee

CORRECTION! On page 2 of JCAN issue #362, March 13, please delete: "The First instance of ecumenical participation in a world exposition." The Christian Pavilion at Montreal Expo '67 was ecumenical.

NCC DIVISIONS REPORT 1970-73 DIRECTIONS

One of the tasks of the NCC General Assembly which met March 10-12 (see March 13 JCAN) was to listen and react to the 1970-73 plans of the three Divisions under the new structure that centers in them the work of mission, education and service. Each division will have its own board of directors, which will in turn elect a chairman and invite as members specialists from various organizations and denominations. Divisions will hold organizational meetings by March 30.

Division of Mission

Referring to work of this new division within the NCC structure, Dr. Isamu Omura called it the "core" of the NCC, saying "It is here where the real ecumenical aims of the NCC will be pursued." The basic policy outlined was:

- 1) To come to a full realization and positive acceptance of the significance of the fact that Christians in Japan are a minority
- 2) To accept the fact of polarization in the society and to make it a source of dynamism for the life of the church
- 3) To encourage dialog between churches and organizations, and a sharing of experiences, especially in those areas of concern on which radical voices are speaking out
- 4) To emphasize building up ecumenicity at local levels, grasping local situations and supporting the ecumenical movement as it takes form in them
- 5) To make efforts to bring non-member churches and organizations into membership.

Point Five was underscored with an immediate response from one visitor who, after the meeting, asked for a Constitution to present to his organization, looking to membership. It was recognized that the essence of ecumenical participation comes "in action" together.

The motto, "To do together those things we don't do alone", was lifted up as a criterion for ecumenical action to avoid merely duplicating existing services and programs. Urban-industrial was cited as work was felt to be especially fertile for ecumenical efforts.

Division of Education

The Education Division report was attacked as lacking the affirmative thrust that delegates hoped for and was referred back for further study. Some said it was too much a repetition of the past and not sufficiently oriented for the future. "There remains too much of the old Sunday School Association-approach," said one critic. The Assembly asked that the scope of education concerns be widened and a positive approach taken to reworking the curriculum.

Division of Service

There was general approval for continuing the kind of Service programs carried out in the past, including the campaign on behalf of Nigeria-Biafra. The working group assigned to review the Department of Service report also had the knotty problem of NCC Finances to discuss, and it devoted its major working time to that, after expressing approval.

Commission on Audio-Visual Education (AVACO)

Matthew Ogawa showed slides of the New Mass Communication Center to be occupied in the fall. Delegates emphasized the need for inexpensive materials for local use. Ogawa said that AVACO's goal is to work for a declining overseas subsidy and eventually to have the income to provide low-cost materials.

HEADLINE-MAKING EVENTS

compiled by Ichiji Yokota

EXPO '70, FIRST WORLD EXPOSITION IN ASIA, OPENED MARCH 14 at Senri Hills, Osaka, with the Emperor and Empress, Crown Prince and Princess in attendance, along with representatives of 77 countries and 7,000 people. Visitors the first official day numbered 270,000 weary, foot-sore people.

ECONOMIC GROWTH OF JAPAN WILL AVERAGE 10.4-10.8% FOR 1970-75 the Economic Agency told the government's Economic Council. Private investments in equipment will grow at the rate of 12.2-13%, consumer price index at 3.8-4%. "Ideal" is pegged at 10.6% for average economic growth, and 4.4% in consumer price index. 10.6% is considerably less than 11.1% average registered during the six years ending 1968.

194,900 STUDENTS APPLIED FOR 31,795 OPENINGS IN 46 GOVERNMENT UNIVERSITIES in entrance exams held March 24. Competition ratio was 6.1 to 1 compared with 7.4 last year. At 29 government universities where exams were held March 3-4 ratio was 4.1 to 1, much lower than the previous year. No disruptions.

BASEBALL GAMBLING CAME UP FOR DISCUSSION AT MEETING SPONSORED BY DIET Sport Promotion Committee on the subject of how to make professional baseball "healthy." Chairmen of the Central and Pacific leagues attended.

THE FIRST POST-CULTURAL REVOLUTION MISSION TO COMMUNIST CHINA left Haneda March 20, headed by Liberal Democratic Party Kenzo Matsumura, 87, and accompanied by former Foreign Minister Aiichiro Fujiyama. Its mission: to discuss with Chinese leaders various problems that lie between Japan and China. Matsumura is said to enjoy "the highest confidence of the Chinese."

JAPAN AND U.S. CONTINUE TO DEBATE THE WARP AND WOOF OF TEXTILE IMPORTS. While the Japanese government was asking for figures on the damage to American producers caused by Japanese imports, American textilists were urging termination of negotiations for voluntary restraints. Japanese government offered as a compromise one-year voluntary restraints on wool and synthetic textile fabric shipments to the West. Chemical fiber industry wants to stick to "principle of controls only on items which have been proven to be causing injury." Prime Minister Sato told the session of the Upper House he intended to persuade textile industry leaders to accept some compromise solution. He also said government had no intention of imposing a statutory measure to curb Japanese exports of woolen and synthetic textiles. Government continues to favor "voluntary" shipment restraints by the industry.

LEVELS OF CARBON MONOXIDE CONCENTRATION IN EXHAUST GASES FROM CARS will be subject to restrictions beginning August according to a Cabinet decision. The concentration must not be greater than 5.5% for used cars, 4.5% for new cars, when motor is idling.

(continued from page 2)

A young pastor in his 30s, a recent Seminary graduate:

Two years ago the student association took on a new look, that of a "self-governing organization." With this move, it became evident that the students were becoming politically and ideologically minded. The "executive committee" began to focus on the struggle against the power of the state, which grew out of the Yasukuni Shrine issue. I was strongly opposed to this direction, as the students certainly didn't give the impression of being students of a theological seminary. Fellowship between the students and pastors became less.

The problem is also one of the theological posture of the Kyodan toward the doctrine of the church. The centering of the students on the Iesu-kyo issue is something I completely reject, but the Kyodan seems to let the students say whatever they want, and the student body is influenced by this. Since the administration of the Kyodan permits this, it weakens the relationship between the Seminary and the Kyodan. President Takasaki points this out saying that the theology of the Kyodan is becoming twisted, and that the Kyodan should not listen so unconditionally to the demands of the students, which had led to this kind of a result. I completely support Takasaki on this.

A Kyodan official

The real problem between the Kyodan and The Seminary began in 1955 when TUTS became a university recognized by the education ministry of the government. Where it had been a seminary for training pastors, it became more and more concerned for academic standards appropriate for a university with government recognition. Curriculum and the selection of faculty became geared to achieving a certain academic level, and professors were not chosen for their pastoral experience or ability.

The young professors tend to be harsh with the students and not to enter into discussion with them as much as the older men do. They lack pastoral understanding and are more concerned with academic pursuits than in training the young pastors to cope with the problems they face in the realistic world situation.

When curriculum was revised a few years ago, the Kyodan asked for more stress on practical theology. The students themselves asked for more along the line of social ethics. The faculty had been tradition-oriented, and they were asking the faculty to change its basic posture. But although there were minor changes, the basic stress on pure academic studies did not change. The reason the students were dissatisfied with the Sept. 3 Statement is because it centered on the treatment of one of the faculty members but did not take up the content of the students' dissatisfaction.

A Doshisha alumnus

I am afraid the confrontation between the Kyodan and the Seminary will increase in intensity, due in part to the Seminary's critical attitude toward the Kyodan administration.

The students seem angry at the President's insistence that he has repeatedly tried to have discussions with them but that this has always ended in interrogations, which eventually forced the administration to take the steps in did. The students, on the other hand, say the faculty has ignored their requests and have refused to discuss with them. They say they had not seen the president for the past two months, until the morning the police were brought in. The students are also angry because the professors came with the police, took pictures, made tape recordings, and some even brought their children along to see.

The Barricade Students (including the "executive committee")

The suppression of our campaign was brought on suddenly by the faculty, who are unfeeling and illogical.

When the faculty came back from going underground for a month, they brought the police and the power of the state with them. We recognize this as not only indicative of their failure but also as being criminal in that they are not tolerant.

It is a great pity that three of our members were arrested.

What was the essential meaning behind our demand that the Sept. 3 Statement be withdrawn? Our intention was to reform, alter and indict the actual conditions in today's church in that the church is not realistic and makes use of many vain words. But no attention was paid to our demands, and the faculty became judges.

We want to struggle and to win this campaign. We want all the Christian people to join us in this campaign.

70 man-committee of Students (previously called anti-barricade)

We have objected to the Barricade Committee as well as the barricades from the beginning.

We asked for the ultimatum to open up all the campus buildings under the signature of one of our own members. But they did not open the school buildings; they prevented the holding of all-campus meetings and they hindered the holding of the entrance examinations, causing the February 18 incident etc. They must take the responsibility for the fact that the riot police were introduced to the campus today.

We think it is disappointing that such a measure had to be taken and we must repent of our sins before God and the churches.

We strongly declare our support of the faculty's action at this time, having respected the process they followed for the past six months. We will continue to take steps towards the building of the true TUTS.

We must develop the fundamental ideas* which we have defined on January 27-28 and rebuild Tokyo Union Theological Seminary, based on the word of God.

We ask all students to register and for the reopening of all classes and we propose the renewed building of the student body, based on the theological premises of TUTS.

* Fundamental Ideas:

1. to study theology as evangelists
2. to responsibly serve the churches
3. to dwell upon the superiority of the relationship with God
4. to talk over various ways aiming at union
5. We recognize that TUTS is a "community of the called."